

MODEL OF MORAL EDUCATION EVALUATION BASED ON LOCAL CULTURE "GUSJIGANG" INVOLVING THREE COMPONENTS

by Sri Utaminingsih

Submission date: 20-May-2019 11:30AM (UTC+0700)

Submission ID: 1133127306

File name: Bu_Utami_PAPERS.pdf (778.55K)

Word count: 3426

Character count: 17978

MODEL OF MORAL EDUCATION EVALUATION BASED ON LOCAL CULTURE "GUSJIGANG" INVOLVING THREE COMPONENTS

Dr. Sri Utaminingsih, M.Pd. and Erik Aditia Ismaya, M.A.
utami_ningsih28@yahoo.com/erikaditiaismaya@yahoo.co.id

PGSD-FKIP
Muria Kudus University

Abstract

This article is motivated because many children who live in Kudus still behave less moral in the sense of lacking in accordance with local ethical culture "gusjigang" owned by Kudus society. However, all the teachers and parents have the responsibility and they feel that they have taught moral education that refers to "gusjigang". In order that this moral education is successful it needs a model of evaluation that can be measured and be able to change the mindset of students to be serious in applying morality refers to "gusjigang" in everyday life. The purpose of this article is to make a model of moral education evaluation based on local culture "gusjigang" involving three components. Gusjigang as a local culture is meant here is the ethics and values that exist in areas sacred to be understood and be performed by students. Gusjigang means good in attitude (bagus), expert in knowledge (berilmu) and a good trader (berdagang). Moral education refers gusjigang culture needs to be embedded to the children who live in Kudus and they effective of evaluation models has to be tied up by three components such as: teachers, friends and the community assisted with portfolio.

Keyword: Evaluation, Moral, Model, GUSJIGANG

INTRODUCTION

Moral education in a global era in the world of education in Indonesia need to be strengthened in order to reinforce themselves so the nation Indonesia. Moral education is increasingly important when viewing conditions and declining morality in society and the younger generation that is much forgotten moral values. We have to build our Morality not only based on morality themselves but also the nation morality. This can be started by making the moral values that exist within the region (local wisdom or local culture) as the basis or fundament for moral education. During this happening is we have Pancasila laden with moral values but those values are less understood the current generation. We forget that moral values were abstracted from the philosophy of life of the nation long before this nation exists. It needs to be a new paradigm in the moral education which makes the moral values of local culture to be used as a benchmark and as the basis of the evaluation will be the success of the moral education in Indonesia. The moral values that be learned must be dug up from the area because of the potential of each region had cultural values that can be used as the moral foundation of the society, especially the younger generation.

This paper offers the gusjigang as one of the local culture of the Holy area as the paradigm of moral education. The philosophy of GUSJIGANG (good behaviour, clever and tenacious trade) taught Sunan Kudus, at that time, still exists and is marked up to now in everyday life the Holy Community. Are visible, the practice of GUSJIGANG can be found in the activities of the community around the Holy Mosque Towers that in fact most of it is fixed daily trader, who took the time to recite the Holy Tower as well as at the mosque of being and behaving well and honestly in running its trading business. Other examples of real practice the philosophy of GUSJIGANG is the traders in the market kliwon, which is the largest market in the Holy and all -ex Resident Pati. Kliwon Traders market is a good and honest traders (GUS), many of the traders and merchants is a scholar and most Kliwon traders market is a Hajj and hajjah, was a form of embodiment of the philosophy of JI. The Koran here meant looking for science and knowledge both scientific and religious knowledge as evidenced by the provision of life and trade experts (GANG) (Jalil, 2012: 38; Ismaya, 2013: 11-12). The philosophy of GUSJIGANG as local wisdom and local culture and the teaching of the moral life of the heritage of Sunan Kudus, now tend to start forgotten by children and adolescents. Results of the survey conducted randomly to PGSD FKIP UMK second semester students in academic year 2012/2013 shows evidence of the astonishing, that student PGSD FKIP UMK didn't know what GUSJIGANG let alone application in life. Results of interviews with some of the same results are also HIGH SCHOOL students they do not know the teachings of gusjigang. Children and teenagers

know K-Pop, Gangnam Style, permissive attitudes and free association, which is the culture from outside, which is free entry to Indonesia with the sophistication of information technologies. The results of the above survey is one form of moral degradation in the local level of the Holy City. Moral degradation is the impact of adoption of foreign cultures is excessive and uncontrolled by some young kids. The perception of culture beyond swallowed up slavishly, without know more cultural values beyond a sensible and responsible. Filter over the new outbreak of super advanced technology and information through various media of communication, often regardless of our control.

In the context of Asia-Pacific Network Moral Education, this paper raises Moral Education Evaluation Model based on Local Culture GUSJIGANG by involving three components, namely, Teachers, friends and the community in an effort to keep the Portfolio-assisted and preserving the Philosophical GUSJIGANG of Sunan Kudus to the children in the Holy City. In addition all at once in an effort to make the gusjigang as the standard of success of the moral education in the Holy City. As for the problems in this paper is how Moral Education Evaluation Model based on Local Culture GUSJIGANG by engaging the three components. Portfolio-assisted? This article is the result of the study of literature, qualitative approach to innovative discussion by focusing on the development of moral education evaluation model based on local culture. With the model of evaluation of moral education is expected to give contribution and improve quality in moral education in Indonesia.

DISCUSSION

GUSJIGANG in the Philosophy of Moral Education

The purpose of education as in law No. 20 of 2003 Sisdiknas mentioned that education aims to develop the potential of students to have intelligence, personality and noble character. It shows that education is not only a form of intelligent beings, but also a personality or character or have a value of high moral values.

Moral education is a system of cultivation of moral values include component knowledge, awareness, willingness and actions to implement those values. In the aspect of moral education, knowledge and action are not the totality of the whole. Moral values are easily understood, accepted and performed when it is believed to be the truth. Moral values are sourced local culture to be easily understood and accepted by someone. For that moral education based on the local culture will be more successful.

The philosophy of GUSJIGANG is, for Kudus City is a form of local community culture, local wisdom or moral teachings. This conception is attached into the character of the Kudus City Community, even cultural terms used to be for a man to be married to Kudus womens should behave better, smarter and made the smart trade. For the generation of 30-60 years of age, the philosophy of GUSJIGANG that exists in a society is something that has been understood and implemented in everyday life, especially for those who live around the Masjid Menara Kudus. But for children and teens, the philosophy of GUSJIGANG is something alien and strange. Foreign evidenced by their ignorance of the GUSJIGANG. Strange because for children and teenagers, had using GUSJIGANG and outdated. So no wonder if now many children and teens are not aware, let alone understand and implement the philosophy of GUSJIGANG.

For that, we need an education efforts about the philosophy of GUSJIGANG as the primacy of local culture for children and adolescents, so that the existence of philosophical GUSJIGANG maintained and preserved in the Kudus Community as a form of local culture, local wisdom and moral teachings. The educational philosophy of GUSJIGANG forms can be integrated in the PKn, lessons, IPS, local content and self development. The process of education philosophy of GUSJIGANG is said to be successful if kids and teens can apply in everyday life, and the role of teachers, friends and the community as the evaluators is essential to the success of the educational philosophy of GUSJIGANG.

Evaluation of the efficacy of moral education to find out whether the objectives have been achieved. Evaluation is a process of understanding, give meaning, getting, communicates something for decision-making purposes. To measure the success of the evaluation required a clear standard. The portfolio is an ongoing assessment techniques can include pictures, paper, or other capabilities (Cross, 1973, Sukardi, 2008, Mone 2006), Suwandi, 2009: 93)).

In this paper the author offers gusjigang as local content and curriculum as a basis for the evaluation of moral education. Gusjigang as local charge course curriculum will be more successful in improving the quality of moral education for children will get to know, learn, understand and finally accept the philosophical Gusjigang thus became the character of the young generation in particular. As the standard of evaluation, Gusjigang will be a benchmark is the behavior of someone already reflect the moral teachings of the gusjigang what yet. Gusjigang moral education implementation is to succeed other than through formal education, also need to be strengthened through informal and non-formal education. Family, community and commitment of stakeholders towards the development of moral education value of moral gusjigang is very important. It fits the Kusrahmadi Raharjo opinions (2007: 123) that the learning of moral education should be integrated in the curriculum as praxis in schools and communities. Clearly the moral education of gusjigang can be seen in the picture below:

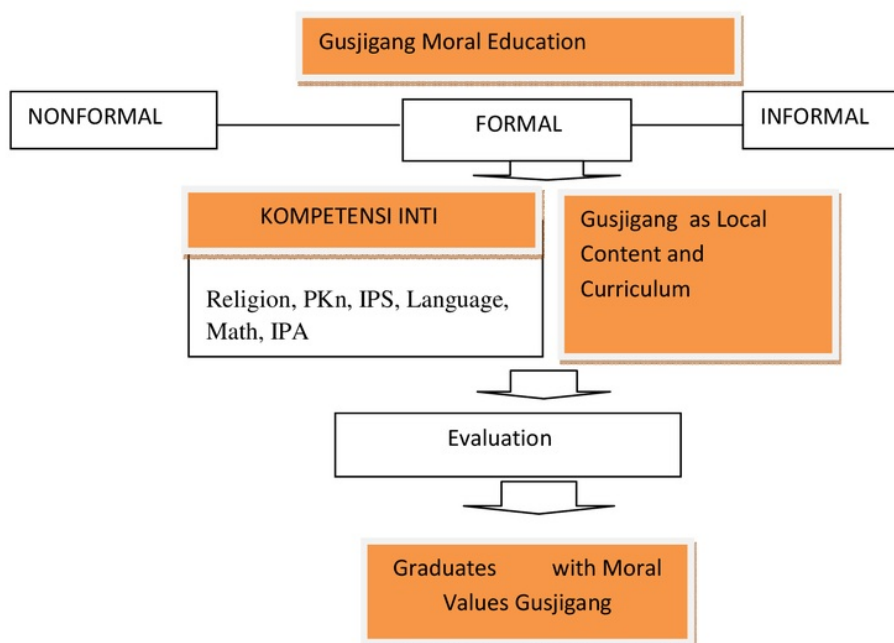


Figure 1. The Development Of Moral Values Gusjigang

The values contained in the Gusjigang can be described as follows:

GUS = good: People are good Kds attitude and behavior. The value is taken from the character of GUS is: neat, polite, courteous, reliable. The embodiment of GUS physically in the form of the original Holy Community style of dress that consists of a Skullcap, Shirt Collar, wearing a suit and Gloved. The community was concerned with respect call Kds Kang, which is an acronym meaning KangJeng or Kanjeng Ingkang Jumeneng (standing or respected). In the Association's daily with people that age bracket, the egalitarian nature of the Saints (the same), so the language is Javanese spiritual story. As a nice attitude and his behavior, then the Kds are people who can hold a mandate.

Jl = CLEVER. Reading the Qur'an in this context is to learn. Not only the science of religion, but also as a general science provision in life. The Kds, especially the Convocation Kulon, when morning they will study in a public school or a religious school and a lot in the area of Kulon Convocation. Noon or afternoon, they will add to your knowledge by learning in the Education of the Qur'an or the like. The value of the character that can be taken are: a high learning spirit, submissive and obedient to the teacher/help too.

GANG = TRADE. Trade or trade was 9 out of 10 Fortune door given AlmightyGod to his people. Sunan Kudus as a founder and role models for the public Kudus was a successful and wealthy merchant. In the ALLEY, the value of the character that was taken is: trustworthy, honest, independent, creative, competitive, learning from failure, and sportsmanship.

Table 1. Moral Values Gusjigang

Aspect	Moral Values
Gus	neat, polite, courteous, reliable
Ji	the spirit of learning, obedient and loyal to teacher/Kyai.
Gang	reliable, honest, independent, creative, competitive, learning from failure, and sportsmanship.

1. The Model of Evaluation of Moral Education Based on the GUSJIGANG Local Culture with the help of Portfolio

Moral quality education are expected to shape the students or graduates had such lofty moral contained in local cultural values gusjigang so would become good citizens. For that moral learning need to be designed carefully by the teacher as both core competencies as well as local content. Moral learning approach used indoctrination, classification value, example and behaviour of teachers (Habibah, 2007: 1). Regardless of the approach and method of moral education needs to be done with full consciousness and virtue so thoroughly internalized the behavior of children.

The success of the moral education demanded public role or friends, parents, teachers, educators, mentors or evaluator. During this evaluation of moral education has not had a clear standard, the size of the attachment in one area is not necessarily good either area. The General moral values of local culture has good values universally. The Local culture is the basis of this article is the Gusjigang philosophy. In the model of evaluation of moral education makes the values of local culture as the standard of success. Of course before the Foundation of the standard evaluation needs to be done to identify the moral values as what as an indicator of gusjigang philosophy. The moral teaching of the gusjigang of unidentified kind, polite, good at reading the Qur'an, obedient, diligent and honest and creative. In the implementation of the evaluation involves three components: teachers, parents, society or friends. To be effective in the performance evaluation of the portfolio help as evidence of wear, it can be in the form of pictures/photos, recordings, notes and more.

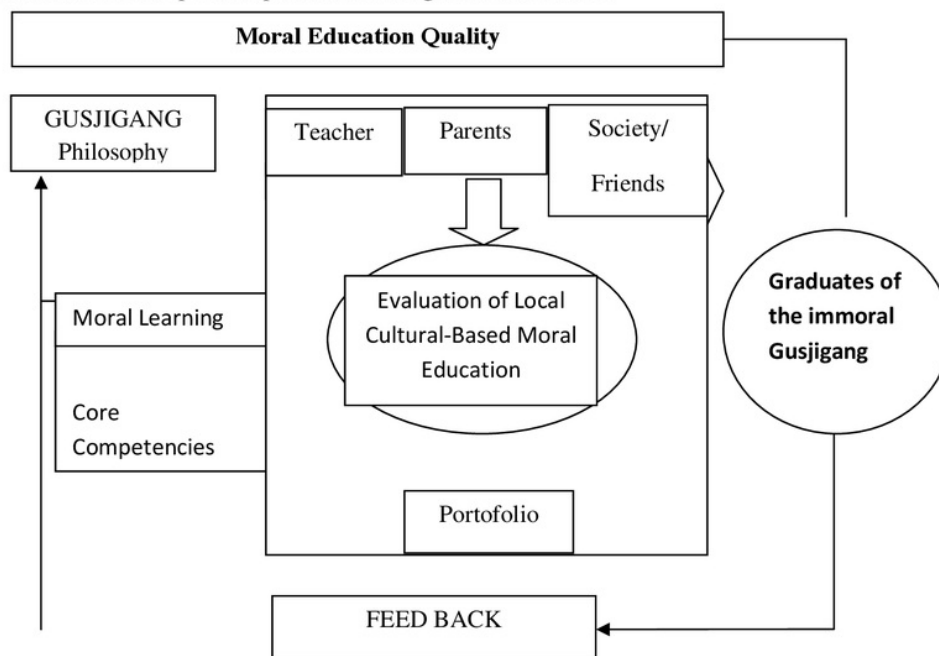


Figure 2. The Model Of Evaluation Of Moral Education Based On The Local Culture With The Help Of GUSJIGANG's Portfolio

Moral quality education are expected to produce graduates who are unscrupulous local cultural gusjigang. Good in the sense of good attitudes and behavior in daily life accordance with the norms and values prevailing in society and religion, to be smart means smart in terms of religious knowledge and general knowledge, as well as clever trading within the meaning of the child has a soul and to become religious entrepreneurs

2. The role of Teachers, friends and School-based Moral Education Evaluation in Local Culture GUSJIGANG

Daoed Yoesoef (1980) stated that a teacher has three basic tasks: tasks, task assignments, and the humane community (civic mission). If the associated discussion about the local culture (GUSJIGANG), then the first task to listen logic and aesthetics, the second and third tasks related to ethics. The professional duties of a teacher that is forward or the transmission of knowledge, skills and values of other similar unknowns and should be known to the child. Human tasks are tasks help student to fulfill the main tasks and the human future with the best. Human tasks it is the transformation of the self, the self identification and understanding of yourself.

Efforts to help towards this should be granted in order that humans live in an organic unit in the overall integrity. This means that the first and second tasks should be implemented comprehensively and integrated. The teacher should, through education to help students to develop the power of thought or reasoning in such a way so as to be able to participate creatively in the process of cultural transformation in the direction of civilized in order to repair his own life and the life of the entire community in which he lived. Civic duty is a consequence teachers as good citizens, carry and carry out anything that has been outlined by the nation and the country through the Constitution (UUD 45). The third task of the teacher is to be held jointly in unity of harmonious and dynamic Organists. A teacher not only teaches in the classroom alone but a teacher should be able to be a catalyst, motivator and dynamisator construction of the place where he resides. All three of these tasks if it is viewed in terms of the student, the teacher must provide values that contains the knowledge of the past, the present and the future, the choice of the value of life and communication practices. The knowledge is given to the student must be able to make it in the end students are able to select the values of life that the more complex and should be able to make the students communicate with each other within the community, because the student will not live in exile. We know how people communicate with others not only through language but can also go through the motion, such as dances, through sound (the song, singing), can be through colors and lines (the paintings), carving through the form, or through symbols and signs that are typically called formulas. So, the values passed on by teachers or educational personnel in order to carry out its task, the task of a professional, humane, and civic duty, if expressed as a life choice, knowledge and practice of communication.

It is easier to make the man when he is educated or cultured, but people who are educated and literate does not by itself. So remember this as the pre construction education office which on the one hand to prepare them to become teachers and on the other hand make them into human beings in terms of human cultured, it needs to be stated as to why teachers should be cultural human being. Because education is a part of culture; so education work carried out as part of the essence of culture if that failed as well.

A friend is an outsider, who with friends, getting to know other people's children after the family. Friends with different backgrounds would be personal child coloring. Choosing the right peer education related personal philosophical formation GUSJIGANG is something that is rather difficult. But the lack of a family that stressed the importance of being and behaving well and honestly, always learning and entrepreneur to the child's lunchbox and sturdy enough for children that did not participate in the association with his friends.

The school is the most appropriate medium for the seeds of GUSJIGANG. For 16 years, an individual pursuing an education from elementary school to College. If the school is able to introduce and safely through the lesson GUSJIGANG PKn, IPS, local content and self development, it certainly will be born children of personality GUSJIGANG.

Closing

Moral education needs to be evaluated to be more successful, the evaluation is based on the moral values of the area (local culture) thus moral character more sturdy. Gusjigang as the Local culture as

well as indicators in evaluation of moral education, also dijadikan core competencies or local content in learning in all schools. As core competencies are demanding all the subjects taught the values gusjigang. As local content that must be studied, children will get to know the philosophy of gusjigang, accept and internalize in everyday life. The evaluation involves teachers, parents, friends or the community, with instrument-assisted assessment portfolio. Certainly requires awareness of all the disputing parties to the moral education of local-based culture such as gusjigan can be managed so that it will give birth to a generation that immoral means.

BIBLIOGRAPHY

- Habibah,dkk,2007. *Metode Pengembangan Moral Anak Pra Sekolah*. Makalah, FIP UNY: Yogyakarta
- Ismaya, Erik Aditia. 2013. *Guru Yang Cerdas dan Santun, Profil Guru Profesional dan Berkarakter Lulusan Universitas Muria Kudus*. Prosiding Seminar Nasional Pendidikan. Kudus: Badan Penerbit Universitas Muria Kudus.
- Jalil, Abdul. 2012. *Spiritual Entrepreneurship (Study Transformasi Spiritualitas Pengusaha Kudus)*. Ringkasan Disertasi Program Pascasarjana Institut Agama Islam Negeri Sunan Ampel Surabaya.
- Kusrahmadi, Sigit, Dwi, 2007. *Pentingnya Pendidikan Moral bagi Anak Sekolah Dasar*. Dinamika Pendidikan No.1/Th.XIV/Mei 2007
- Mulyadi dan Dudung Rahmat Hida. 2006. *Hakikat dan Makna Nilai*. Program Pendidikan Umum Sekolah Pascasarjana Universitas Pendidikan Indonesia.
- Suwandi, Sarwiji, 2010. *Model Assesmen dalam Pembelajaran*. Yuma Presindo, SurakartaTim Penyusun. 2008. Kamus Bahasa Indonesia. Pusat Bahasa Departemen Pendidikan Nasional. Jakarta: Pusat Bahasa
- Zamhuri et al. 2012. *Sunan Muria-Sunan Kudus, Prinsip Hidup Dalam Membangun Karakter Bangsa*. Kudus: Badan Penerbit UMK.

MODEL OF MORAL EDUCATION EVALUATION BASED ON LOCAL CULTURE "GUSJIGANG" INVOLVING THREE COMPONENTS

ORIGINALITY REPORT

0%

SIMILARITY INDEX

4%

INTERNET SOURCES

0%

PUBLICATIONS

3%

STUDENT PAPERS

PRIMARY SOURCES

Exclude quotes On

Exclude bibliography On

Exclude matches < 3%

MODEL OF MORAL EDUCATION EVALUATION BASED ON LOCAL CULTURE "GUSJIGANG" INVOLVING THREE COMPONENTS

GRADEMARK REPORT

FINAL GRADE

/0

GENERAL COMMENTS

Instructor

PAGE 1

PAGE 2

PAGE 3

PAGE 4

PAGE 5

PAGE 6